world of the lower Brahman—as a state of only relative union
with the Supreme Being. In other words, while to Sankara,
the Brahmaloka is one of those lofty regions where the soul
halts on its way to final absorption in God, to Ramanuja,
it is the final destination of all souls which have attained
the highest enlightenment and purification.

CHAPTER XI.

THE RISHIS^ PERCEPTION OF GOD AS SARVANTARYAMI (THE INNER SELF OF ALL) AND SARVAVISVABHARITHA* (THE CONTAINER AND UPHOLDER OF THE WHOLE UNIVERSE.)

The Chandog'ya Upanishad declares: "Now that light
which shines above this heaven, higher than all, higher than
every thing in the highest world, beyond wMch there are no
other worlds, that is the same light which is within man >).
Rishi Yajnavalkya avers in Brihadaranyaka,—((He is tjuit
great unborn Self who consists of knowledge, is surrounded by
the Pranas, the ether within the heart. In it there reposes
the Ruler of all, the Lord of all, the King of all" ;
while the Rishi of the Mundaka Upanishad proclaims : {t This
Self, bright and full of light, who exists

inside the body and
zvhofn sinless devotees see, is always
attainable by truth, by
discipline, by right knowledge and by
Brahmacharya."

The Rishis felt in the serene depths of their mind that
the same energy which pervades the universe and which vibrates and passes into the endless forms of the world, manifests itself in our inner being as consciousness and there
is no break in unity. Just as God pervades and dwells in the outward nature, He also lives in man as the life of his physical form, the presiding Spirit of his mind, heart and soul, in fact as his Higher Self. But as our soul is not otmously identical with the body, though it is immanent
in every part and particle of it, so God is not identical with